THE

Hindu Message

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editor: T. K. Balasubrahmanya Aiyar, B.A.

VOL. XIII., No. 12] THURSDAY MARCH 20, 1924. [PRICE : 2 As.

Registered No. M. 1304. Annual Subscription. Rs. 6

CONTENTS.

A VISION OF INDIA:
Indian History, III.
By K. S. Ramaswamy Sastri, B.A., B.L. 177
GREAT THOUGHTS: 177
EVENTS OF THE WEEK. 178
LEADER:
The Indian Legislative Assembly. 179
SOCIAL AND RELIGIOUS:
The Bhagavad Gita.
By K. S. Ramaswamy Sastri, B.A., B.L. 18
LITERARY AND EDUCATIONAL:
Bala Ramayana.
By P. K. Kalyanarama Sastri B.A., 182
Ancient Indian Education from the Epics.
By Dr. Radha Kumud Mukerji, M.A., Ph.D. P. R. S. 183
LEGAL:
The Religious Endowments Bill.
By A. Krishnaswamy Aiyer M.A., B.L., 185
HISTORICAL AND SCIENTIFIC:
Lectures on Indian Music.
By M. S. Ramaswamy Aiyar, B.A., B.L., L.T. 186
MISCELLANEOUS:
Women Still Men's Slaves.
Views on Matrimony. 189

THE HINDU MESSAGE stands for

(1) Self-Government for India within the British Commonwealth,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

Annual Subscription, Including Postage Rs. 6 only.
Single copy As. 2 only.

The Editor will be pleased to consider manuscripts if accompanied by stamped and addressed envelopes. He accepts no responsibility, however, for manuscripts submitted to him.

All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, THE HINDU MESSAGE, *Srirangam.*

A Vision of India.

INDIAN HISTORY—III.

BY K. S. RAMASWAMI SASTRI, B.A., B.L.

The Maiden goddess Ushas bright I see
With golden fingers ope the gate of dawn;
The radiant-eyed and nimble as a fawn
Doth dower the sainted bards with melody.
And soon like monarch from a Victory,
In golden chariot by seven horses drawn
The Sun moves swiftly on the sapphire lawn
Hymned by the gods and men with ecstasy,
And Agni comes as universal friend
And Varuna from his bright seat divine
Doth see the earth with eyes compassionate.
And Vishnu spans the world from end to end
With love; in yoga Siva sits benign;
And Brahma universes doth create.

Great Thoughts.

What does your anxiety do? It does not empty to-morrow, brother, of its sorrow; but ah! it empties to-day of its strength. It does not make you escape the evil; it makes you unfit to cope with it if it comes.

***

All the past is shut up within us, and is a sort of perpetual present. All the future is before us, and though duty is a present thing, it is constructed out of the past, and runs endlessly into the future. We thus have the past with its memories, the present with its duties, and the future with its anticipations--one for wisdom, one for action, and one for hope.

***

Those who are gone you have. Those who departed loving you love you still; and you love them always. They are not really gone, those dear hearts, and true—they are only gone into the next room; and you will presently get up and follow them, and yonder door will be closed upon you, and you will be no more seen.

***

To find the ideal life in the normal, you must do two hard things—get rid of the world in your heart, and get rid of self—of thinking of yourself and of feeling round yourself. One thing is needful—only one—and that one thing is Love.

***

There are times when we have had enough even of our friends when we begin inevitably to profane one another, and must withdraw religiously into solitude and silence the better to prepare ourselves for a loftier intimacy.

***

The noblest life is the life that loves, that gives, that loses itself, that overflows, as it were, irrigates the great fields of human anxiety and toil; the warm, hearty, social, helpful life: the life that cheers and comforts, and sustains by its serenity and patience and gratitudes.

Events of the Week

The Central Provinces Legislative Council threw out the whole Budget on the 8th inst. Of all the Councils in India, this is the only Council where the Swarajists have been returned with an absolute majority and hence they have carried out their programme right through to the end and have practically put an end to dyarchy in that Province. Demand after demand under the heads of excise, stamps, forest, registration, irrigation and general administration were made and were all rejected without division or discussion in about ten minutes. When the demand under general administration (transferred) came up for discussion Mr. K. P. Vaidya moved that the pay of the two ministers be reduced from Rs. 72,000 to Rs. 2 a year. Dr. Moonjee, the leader of the Party, said that he or his party had no grievance personally against the Ministers but he had no other alternative under the rules but to vote only the minimum sum. This amendment was of course duly passed. Two resolutions abolishing the Divisional Commissioners' posts and admitting the depressed classes students preferentially without any consideration of marks were passed. On the 10th inst Dr. N. B. Khare's resolution of boycott of British goods was carried by 40 against 22 votes. Dr. Moonjee then proposed that a letter should be forwarded to the Governor for transmission to the Secretary of State embodying the opinion of the Council that the immediate grant of full responsible government alone could solve the present problem. The President, however, ruled the motion out of order and then prorogued the Council. The Hon'ble Mr. Standen declared that if the Government found that they could not retain the Ministers in office, it would be necessary for His Excellency's Government to take over the administration of the transferred subjects under the temporary administration rules pending reference to the Secretary of State for the reservation of those subjects. These statements reveal the future plans of the Government. Both the Ministers have resigned and their resignations have also been accepted. Thus ends dyarchy at least in one province.

* * *

Commenting on the above the *Maharatta* observes:—The thing was calmly and quiety done in a perfectly business-like manner. Demand after demand was put before the Council without any explanation from the Government benches, was put to vote and negatived. The affair looked more like a martial law court than a legislative body. Judgment was pronounced on the day before in the general discussion and the execution quickly followed the next day. Not a drum was heard, not a funeral note when the Swarajists burned the corpse of diarchy. The business that ordinarily takes four or five days was accomplished in a single day. Those that were looking at the event as a great disaster will be reassured of finding that things go on in their usual fashion even after the refusal. Refusal of supplies in spite of the good deal of sentimental nonsense talked about it by panicky people,—is after all only a way—though rather a strong and drastic way of displaying popular resentment against an objectionable system of government.

* * *

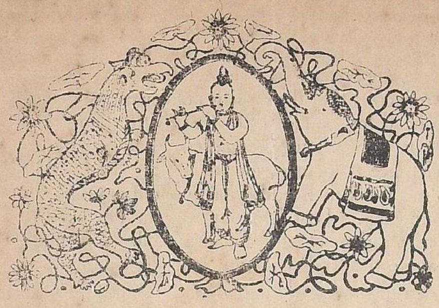
Commenting on Pandit Moti Lal Nehru's performance in the Legislative Assembly on Monday the 10th instant the *Indian Social Reformer* writes:—What the Pandit did was really what the leader of the Opposition in the British Parliament always does; only, when his motion is carried in Parliament, the leaders of the Opposition go to the Treasury Bench and the occupants of the Treasury Bench cross over to the Opposition side; whereas, although Pandit Motilal's motion was carried by a considerable majority, Sir Malcolm Hailey and Sir Basil Blackett and the rest of them continue to carry on as if nothing has happened; and the Pandit is left to carry on his difficult task, on the one hand, of convincing Mr. Vithalbhai that he is with him for civil disobediance and non-payment of taxes and, on the other, of persuading Mr. Jinnah that his aim is only that of lodging a constitutional protest and that he (Mr. Jinnah) should not mind what Mr. Vithalbhai says about civil disobedience and non-payment of taxes,—it is only a mannerism with him and as everybody knows, he does not mean it! The idea that Sir Malcolm Hailey and the rest of them should not be disturbed in their positions whatever happens in the Assembly, is so fixed in the minds of Englishmen in India and also of many Indian Liberals, that when Pandit Motilal Nehru moves what, in every country endowed with a genuine and not a make-believe constitution, would be regarded as a normal opposition motion, they are alarmed as if he were applying a lighted torch to the Council Chamber. It is this mentality that has got to be changed and it will not be changed by rejecting any number of grants in the Assembly or in the Legislative Councils. On the contrary, so long as this mentality continues, the wholesale rejection of Government proposals will only intensify the apprehension that the administration of the country, if transferred to those who are responsible for the rejection, will go to rack and ruin. If it was the intention of the Swaraj party to take forcible possession of the Government benches and offices after evicting Sir Malcolm Hailey and the other present occupants, they need not bestow a thought upon the effect which their actions and speeches produce upon the minds of those who are or will be members of Government. The fact of Swarajists going into the Councils and formulating demands, however, shows that their present object at any rate is to persuade the men in authority that they can quite safely leave the management of Indian affairs in Indian hands. Judging from what one hears from Delhi and reads in the papers, Pandit Motilal Nehru's leadership has gone a great way towards removing from many of the most reactionary official minds the feeling that Indian politicians as a rule have no head for politics, and that with them, as Lord Olivier sententiously remarked the other day, every difference is the occasion for a holy war. Pandit Motilal has won the confidence not only of his official opponents but, what is even more difficult, that of non-official Indians who are opposed to his party.

* * *

"There is a deep conviction throughout the Country," says the *Times of India*, commenting on the Assembly's refusal of supplies, "that the time is ripe for an immediate step forward. How has that conviction been met by Government? By an offer to inquire into the defects of the existing constitutions and. where possible, to remedy them. That does not meet the needs of articulate India. What India wants is a representative round table conference. At the time when that proposal was mooted, and refused by the Government of India, we declared that we saw no great objection to it." "The Government of India" it continues, "is not bound to accept all of such a Conference's findings. When its report should go to Parliament, it could have been clearly shown whose were all the proposals and and what weight attached to each, Parliament could have been left to form its own opinion on the merits of the proposals, with the help of the Government of India and those deputations which would assuredly have gone to England to canvass Members of the House." The difficulties raised by Sir Malcolm Hailey against the conference do not impress our Bombay contemporary. "We still cannot see," it says "that there are any insuperable objections to giving way on this point. A conference such as has been suggested would at least clear the air, would give representatives of all Parties an opportunity of clarifying their views and the result would at least be a working basis for Indian constitutional development."

* * *

In the course of his speech in the Assembly on the budget debate, Sir Malcolm Hailey stated that instructions had been issued to Local Governments, and Local Governments had agreed, to institute a special division to cover the class of prisoners "who went to jail, as was said, for the sake of conscience." In view of this statement it will be interesting to know what the Madras Government have done to carry out these instructions.



The Hindu Message

The Indian Legislative Assembly.

Momentous events have happened within the past ten days in the history of India. For the first time in the annals of the Indian Legislature, the representatives of the people realised their position, maintained a firm and consistent attitude, and asserted their self-respect with a calmness and dignity which evoked the admiration of all impartial observers. The 10th instant was the day fixed for the voting of grants. During the previous week in the course of the discussion on the financial statement the Government were clearly told that unless the system of Government was effectively changed they must be prepared to carry on the administration without the moral support of the Assembly. But the Government, as every one knows, are too deeply entrenched to heed these warnings. So there was absolutely no exhibition of any the least sign on the part of the Government of even the slightest change in their angle of vision. This decided the newly formed Nationalist Party in the course of action they should pursue in the matter of the voting of grants. But it was not possible for anybody to be quite certain about the result. For the Swarajists and the Independents who combined together to form the Nationalists were not welded together with a common intent and common methods of action. Though both of them had the same goal in view they were not quite united as to the best means of reaching the same. Hence there was always the fear of the fusion becoming loose. But there was the veteran Pandit Moti Lal Nehru to lead them and at the Party meeting held the previous evening it was decided to reject the grants. Still intense was the excitement on the morning of the 10th instant when the Legislative Assembly commenced its sitting and the President took the chair. Who can say that even among sworn partisans there may be no defection at the last moment. Party organisation, Party discipline, and united Party action are all tender plants of recent growth in the Indian soil. Who can guarantee that this exotic plant would withstand the withering influences of the official benches. Thus the 10th of March 1924 happened to be the most fateful day—the day which was to decide whether the Indians had awakened with sufficient strength to assert their self-respect or whether they are to continue to toil with their time-honored slave-mentality. The question was the most momentous and when the President called upon Pandit Motilal Nehru to move his amendment for the total omission of the supplies asked for in the very first demand viz., the grant under Customs, every one in the House including the over-crowded gallery of visitors were on the tip-toe of expectation as to how the Pandit was going to open the campaign—whether he would completely unmask the real nature of the present system of Government as a veiled autocracy and expose all its sham pretensions. The Pandit surely rose equal to the occasion. At the very outset he made it clear that he had no grievance whatever against the Customs department as it was and that his motion related to it simply because it happened to be the first demand for grant. He openly confessed that he had not even gone through the various demands but still proposed to refuse all supplies of money to the Government of India on general grounds. He said:—"My grievance is not against this or that branch of administration, but against the entire administration of the Government of India. The reason is the very unsatisfactory and disappointing nature of the response made by the Government to the resolution passed by the majority on the subject of the establishment of responsible Government in India. I may inform the House, and specially some of the more nervous members of it, that it has nothing whatever to do with what has been described as the wrecking or destroying policy of non-co-operation. It is a perfectly constitutional and legitimate means of bringing the various grievances of India to the notice of the Government and, when other remedies have failed, this is the only course open to the people who still have out-standing grievances. I know the grants will be restored and that we shall be knocking our heads in vain against the Treasury gates, but this is the strongest form of protest." The Pandit then quoted from several well-known writers on English and French constitution to show that in all constitutional forms of government, the voting of supplies depended on the redress of of grievances. Lest it be considered that the refusal to vote supplies may mean the paralysis of the administration and that if they refuse supplies they may be taken for irresponsible wreckers, the Pandit said it was no doubt true in the case of free people but so far as India was concerned, where we were no better than slaves, it only meant knocking their heads against the gates of the Treasury as the demands were sure to be restored. The Assembly could not exercise its independent judgment for the benefit of the people because the power of certification could nullify anything they did. The Pandit rightly said "they were something like a child playing at soldier. There was all the paraphernalia of a parliamentary show without substance." He characterised the reply of Lord Olivier to the demand for a Round Table Conference as totally unsatisfactory and disappointing. He said: "There is the patient bleeding to death and the surgeon replies I am pre-occupied. I must take my own time to get ready to stop bleeding." Pandit Motilal was glad that Mr. Montagu's phrase that the British were the most determined people on earth had not been repeated by Lord Olivier because determination was not the heritage of the Britishers

only. It was a human quality, more human in those who stood by their rights than in those who withheld the rights of others. Lord Olivier had said that the Government of India provided a seaworthy vessel. In reply to this Pandit Motilal said "it may be a seaworthy vessel but it is not big enough for the millions of Indians who have to be carried to the other shore." Thus in a magnificient speech did Pandit Motilal move the total rejection of this first demand. He made it absolutely clear that the refusal of supplies was merely a sign of irritation and that they were taking the strongest and only course possible for people whose grievances remained unredressed. Several speeches followed but in the end at about 5 P. M. closure was applied with success and the Panditji's motion for the total rejection of the demand was pressed to a division and carried amidst loud applause by sixty-three to fifty-six votes. The next demand taken up was the Income tax. Mr. Patel moved for the total rejection of this demand and the speeches that followed showed how wavering some of the Independents were but as the saying goes 'all is well that ends well' and the demand was rejected though by the narrow majority of one. Then came the demand for grant under salt which was also rejected by 62 against 53 and lastly came the demand under Opium and this also was rejected by 62 against 57 without discussion. Finding that further discussions would mean further defeats for the Government, the House was adjourned. The Nationalist Party met immediataly to take stock of their position. The die has been cast and the question was whether there was solidarity enough in the Nationalist Party to remain firm throughout till the end. Pandit Motilal Nehru, shrewd and consummate as he is as a political leader, gauged the situation and found out that it would not be possible to present a united front till the end. So he made a skilful move and when the Assembly met the next morning he rose up in his place and made the following statement. He said that the previous day he spoke on behalf of the Nationalist Party as a whole and not for the Swarajist section of it when he said that their intention by passing motions for omissions of grants was to establish a principle. He had further made it clear that the previous day's position had nothing to do with the wrecking programme of the Swarajists. The Nationalist Party had now decided that having established the principle which they maintained, they would let the remaining demands for grants be discussed in the ordinary course. This was a most sagacious move showing what a consummate political leader the Pandit is. This strategic retreat has clearly demonstrated to the world the baselessness of the feeling prevalent in the minds of the reactionary bureaucrats that the Indian politicians, as a rule, have no head for politics and that with them, as Lord Olivier sententiously remarked the other day, every difference is the occasion for a holy war. The rest of the week then passed off without anything striking happening. Last Monday was the day fixed for the consideration of the Finance Bill. Having given way to the Independents and kept himself in the background the whole of last week, Pandit Motilal marshalled his forces again last Sunday to consider the course of action to be pursued with regard to the Finance Bill. From Tuesday, the 11th instant forwards the whole country resounded with cries of disappointment at the Independents breaking the solidarity of the Nationalist Party. The decision of the Nationalist Party to allow discussions on the budget to proceed on their merits in the usual course after the first day's splendid triumphs, had caused misgivings in many minds but little did the people outside know that it was a strategic retreat just to take stock of their position, to strengthen their weak points and thus to prepare themselves for a more pitched and conclusive battle. The occasion for this arose on Monday last when the Finance Bill was introduced. The Nationalist Party had already decided to throw it out. Even the waverers were brought round by the announcement of the restoration by the Viceroy of the four grants refused by the Assembly the previous Monday and by the Government of India quietly introducing amendments in the legislative rules of a drastic character including one which permits the Viceroy to recommend a Bill at any stage—a power which does not exist today and which takes away whatever little of power the Assembly has in the matter of discussion of Bills. As Pandit Motilal Nehru said the effect of this new-fangled rule would be that the Viceroy has only to press a button from the Viceregal lodge and the Government Member in charge of a Bill will say to the Assembly "Here is the Viceroy's recommendation and you must proceed thus far and no farther." The Assembly would thus be reduced to the position of an automaton. The sly introduction of this rule just at this juncture and the restoration of the refused grants decided the Nationalists into voting as a body against the Bill. To the agreeable surprise of all Pandit Madan

JUST PUBLISHED

DHARMAKUTAM

A series of dissertations on the Ramayana of Valmiki
by TRYAMBAKARAYAMAKHI
who flourished in the 17th century at the Court
of King Ekkoji of Tanjore
PART IV.
Continuation of Ayodhyakanda
Re. 1.
SRI VANI VILAS PRESS, *Srirangam.*

JUST PUBLISHED

Yadavabhyudaya

of SRI VEDANTA DESIKA
with the commentary of the renowned
APPAYYA DIKSHITA
VOL. III. CANTOS 9—12
with an Introduction on DESIKA AS A POET
by A. V. GOPALACHARIAR, M.A., B.L.
Rs. 1-8-0.
SRI VANI VILAS PRESS, *Srirangam.*

Mohan Malaviya took the lead on this occasion. In a most determined and dignified speech lasting for nearly three hours he moved the rejection of the Finance Bill. He said "so long as the Government of India Act is not revised, I find that with my sense of self-respect and with the little conscience that God has given me, I cannot support taxation either now or in the future." And the House resounded on all sides with prolonged applause. The Pandit continued: "Take away the Government of India Act if you please. We shall not complain about it. If you mean to rule India in the form of a civilised Government introduce a measure of self-government in the place of the sham you have introduced." Another roar of applause burst forth but the climax was yet to come. After exposing the British declarations during the war and the pretensions of the British in foreign countries the Pandit summed up his criticism of British rule in India thus: "With all respect to individual members of the Government I say that is a fraud you are practising upon the civilised world, (hear, hear). Why further humiliate us by inviting us to take part in a League of Nations and in the Imperial Conference where our representatives cannot speak with the authority of the people behind them." Truly did the Pandit speak with a bleeding heart. It was a masterly speech coming as it did from the heart of a sincere patriot bleeding on account of the serious wrongs inflicted on his country and countrymen. It was in the nature of a grand remonstrance. It clearly explained the reasons which drove the Nationalists to resort to the grave step of throwing out the Finance Bill. On the top of all the wrongs that the country had suffered at the hands of the Government came the refusal even to concede a Round Table Conference to discuss the question of reforms. And this was followed by Prof. Richards' ominous acquiescence in Sir Henry Craik's suggestion that there should be no reforms till after 1929. The Home Member had no answer to give to the specific charges made. He simply taunted the Panditji for having been caught by the Swarajists and tried his old game of raising bogies to terrify the Independents but he has been found out and though as Pandit Motilal later on described him as a past master in the art of divide and rule, he did not succeed on this occasion in dividing even a single vote. To the usual charge of irresponsibility upon which Sir Malcolm Hailey dilated at great length, Pandit Motilal Nehru replied that irresponsibility could be proved only on the part of one who was responsible. Was the Assembly responsible he asked. The Government spent money as it liked. The Government raised revenue without consultation and the Government held power to veto the Assembly's decisions. Where was then the control and responsibility of the Assembly? After five hours' debate the House divided and amidst tumultuous scenes of enthusiasm the House threw out the Finance Bill by 60 votes against 57. A step unparallelled in the history of India was taken. The Rubicon was crossed. This unprecedented action of the Assembly, as the *Hindu* rightly observes, is "a direct consequence of the incorrigible and unreasoning obstinacy of a Government out of touch with and culpably hostile to enlightened public opinion in the country. The Government has unduly taxed the patience of a long-suffering country. It has completely undermined the country's faith. Promise after promise made to the ear has been broken to the heart and the latest of these is the refusal to consider reasonably the question of constitutional progress." As Pandit Motilal pointed out the proposal for a Round Table Conference was intended not for immediate establishment of responsible government but for immediate acceptance of that right and an attempt by the Conference to evolve a constitution suited to the genius of India based on her traditions. Even this was refused. The Assembly as representing the people had no other option but to use the strongest weapon available as a means of protest. The Government met that very night to consider this unprecedentedly grave situation, made important modifications in the Finance Bill including the reduction of the salt duty to Rs. 1-4-0 and the omission of proposals reducing the duty on Motor spirit and imposing import duty on gold thread and decided to reintroduce it in the Legislative Assembly the next day with the Viceroy's recommendation—a result of the alterations to the Legislative rules gazetted the previous Saturday. This ignominous move on the part of the Government met with the fate it deserved. When it was announced that the Viceroy recommended to the Assembly that "it do pass the Bill" with the modifications as stated above, up rose Pandit Motilal Nehru and characterised the procedure adopted as an affront to the Assembly and amidst vociferous cries of 'no' the Bill was not at all allowed to be introduced. There was not even a division. Thus ended a most glorious chapter in the history of India. Both the Pandits of Allahabad have done yeoman service to the country by their tactful and sagacious lead at a critical period of the country's struggle towards self-government. It now only remains for the country to follow the lead and assert its self-respect on all occasions.

JUST PUBLISHED

ABHOGA.

A rare and hitherto unpublished commentary on Kalpataru of Amalananda by Lakshmi Nrisimha. This commentary is exceedingly valuable as a help to the right understanding of both Kalpataru and Bhamati. The author criticises Parimala also in some places.

Part I.—Chatussutri, is now ready for sale.

Price Rs. **2** only, Postage extra.

Sri Vani Vilas Press, Srirangam.

Will be Ready by the first Week of April.

DHARMA AND LIFE

PART I.

By K. SUNDARARAMA AIYAR, M.A.

Featherweight Paper. Cr. 8vo.

Rs. 1-12-0 Order your copy early.

SRI VANI VILAS PRESS, *Srirangam*,

Social and Religious

The Bhagavad Gita.

With an English Exposition

By K. S. Ramaswamy Sastri, B.A., B.L.

(The substance of the lectures delivered at the Students' Sanatana Dharma Sabha, Trichinopoly.)

ADHYAYA XII.

अर्जुन उवाच—

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १ ॥

Which of these are better versed in yoga—those devotees, who ever steadfast, thus worship Thee, and those who worship the Imperishable Unmanifested.

NOTES:

1. I have already indicated above Sri Sankaracharya's presentation of the meaning.

2. Nirgunopasana means the continued realisation due to the perfection of *Nididhyasana* which is the result of *Manana* which itself is the result of *sravana* (तैलधारावत्समानप्रत्ययप्रवाहे न दीर्घकालं यदासनं तदुपासनमाचक्षते—to use Sankara's words).

3. The contrast is thus not between Bhakthi and Jnana because it is a settled fact that Bhakthi leads to Jnana and Jnana leads to sakshatkara or realisation (whether of the saguna aspect or the nirguna aspect). The highest knowledge (परं ज्ञानं) and the highest devotion (परा भक्तिः) fuse into one and become one. The contrast is between *Sagunopasana* and *Nirgunopasana*.

4. As already pointed out Sri Ramanujacharya interprets *Akshara* as Pratyagatma Swarupam.

5. Sri Madhwacharya interprets Akshara and Avyakta as referring to Lakshmi Upasana. He quotes the following passages among others.

श्रियं वसाना अमृतत्वमायन्भवन्ति सत्या समिथा मितद्रौ ।
उपास्यतां श्रियमव्यक्तसंज्ञां भक्त्या मर्त्यो मुच्यते सर्वबन्धैः ।
यं कामये तं तमुग्रं कृणोमि ब्रह्माणं तं ऋषिं तं सुमेधाम् ।
त्वया जुष्टः स ऋषिर्भवति देवि त्वया ब्रह्मा गतश्रीरुत त्वया ॥

6. The secret of the Lord's meaning is well indicated in the Lord's closing verses in Chapter XIV

मां च यो व्यभिचारेण भक्तियोगेन सेवते ।
स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥
ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥

I shall show later on what these Verses mean. It will do violence to the natural course of thought in the Gita and the natural interpretation of well known Sanskrit terms to interpret Brahma (qualified and distinguished by so many expressive and unmistakable adjectives) in any sense but that of the Blissful Absolute

To be continued.

POCKET SANSKRIT CLASSICS.

THE VALMIKI RAMAYANA

A series of handy volumes of the standard work in Sanskrit literature. Each volume is printed and attractively bound in cloth with gilt letters and would go easily into one's pocket. The readings adopted are purely South Indian and each half of a sloka is given in one line. Several illustrations adorn the volumes. Price of each volume Re. 1.

Sri Vani Vilas Press, Srirangam,

Literary and Educational.

Bala Ramayana.

By P. K. Kalyanarama Sastri B.A.

(*Continued*)

V

Sri Rama's court is formed. And one and all
With gladdened looks and faces throng the hall.
A massive throne adorns the central place
Which slow and sure, the Lord ascends with grace.
Two princely boys conducted by a sage
With dainy steps, now enter on the stage.
The Lord of Oudh sees in these boys with pride
The likeness of Himself and of His bride.
The twins salute the Lord and take their seat
And with His leave, begin to give their treat.
In fact, they sing, as they alone could sing
The life and doings of their sire, the King.
The which, with fitting respect, well to hear
The Lord gets down and down and sitteth near.

VI

Thus they begin. The Golden age was there
With men and women tall beyond compare
So simple were their ways and modes of life
That health and wealth they had without a strife.
The earth bristled with plenty everywhere
Which one and all of them did justly share.
The lion met the lamb in friendly terms
And walked with care wishing to spare the worms.
The cat was seen chit-chatting with the rat
The kite was seen to court and feed the gnat.
Bereft of care, the world enjoyed its ease
And harmony went round with lasting peace.
Justice and truth have had their blessed sway
And Virtue reigned and made the people gay.

VII

The hand of silent time works out a change
Which leaves its mark in each and every range.
The oneness of the aims and claims of men
Is cut asunder; No one knows its when.
The good is ill rewarded and the bad
Getting the upper hand, it makes us sad.
The word is set at naught and falsehood takes
The honoured place of truth which man forsakes.
The peaceful walks of life are all disturbed
And Gods and men of name are much perturbed.
The Gods of ill repute and sprites of crime
Are named demons and Rakshasas in time.
And these with havoc fell do rend the air
That Gods and men are left in deep despair.

VIII

The stars of light that congregate in space
Are angels pure that guard the human race.
They muster strong to think how best to end

This evil state of things unfit to mend.
They flow towards the milky ocean deep
And wake Sri Vishnu from His lovely sleep.
No lesser God could set their fears to rest
Than He who lulls Sri Lakshmi in his breast.
Has He not by His word made known to all
That He would come in forms both big and small
Into the world to save us all from harms
By deeds so brave and ever full of charms
Whene'er Sanathan Dharma slowly fades
And dark Adharma, all these realms, invades,

IX

They sing the hymns of *Purusha Suktha* sweet
And please the Lord with this their simple treat,
The Lord with looks and smiles so sweet and soft
Cheers them thus holding his hand aloft.
"You all do come, my worthy sons, thus far
To tell me all about the state of war
That now exists between the side of right
And that more formidable side of might.
All history repeats itself and shows
That might with all its force ne'er overthrows
The slow but sure yet winning royal right."
Thus asys the Lord and exits out of sight
Compassion makes him long and deep to plan
For saving them by taking birth as man.

Ancient Indian Education from the Epics.

BY DR. RADHA KUMUD MUKERJI, M.A., Ph. D., P. R. S.

The great Epics, the Ramayana and the Mahabharata, convey some interesting information regarding our ancient system of education, its ideals, its methods, and its actual working at some of the then typical seats of learning. The comprehensive and masterly treatment of the entire Epic material by Hopkins [J. A. O. S., Vol. 13] has considerably lightened the task of the investigator who has to deal with it in any way. The value of the Epic evidence is however lessened by the uncertainty of the dates of the works in their present forms and the difficulty of distinguishing the various strata contributed in different periods to these composite literary structures. According to Hopkins "upon the original story, the Bharata, have been grafted many secondary tales (Upakhyana) and upon these and apart from these have been inserted whole poems of romantic, ethical, and theological character, having nothing to do with the course of the Epic itself. We must however remember that our Epic has been enlarged in two ways; first, by a natural expansion of matter already extant, secondly, by unnatural addition of new material. The twelfth book may serve as a type of the latter; the eighth of the former." Hopkins' conclusion is that even the modern Epic, the full completed work, is not as a whole unimportant in the elucidation of the customs of India in the Middle Ages, reaching back more than 2,000 years.

We may re-call in this connection the references to the story of the two epics in our earlier literature. Panini mentions the word Mahabharata [VI, 2, 38] and the formation Yudhisthira. [VIII, 3, 95]. He also mentions Vasudeva and Arjuna as heads of sects [IV, 3, 98]. But as Hopkins points out, "Panini's evidence is negative, mentioning characters but not the poem by name." By the time of Patanjali, however, the Mahabharata as a poem must have existed, considering his references to some of its typical characters like Vasudeva and Valadeva, Nakula, Sahadeva and Bhaimasenya who are mentioned as descendants of Vrisni and Kuru families. Another early reference to the story of the two epics is in the *Kautiliya* which mentions how the two Kings, Ravana and Duryodhana, came to grief for their sins, the former in not restoring another man's wife (*paradaranaprayachchhan*) out of conceit and the latter another man's legal share of the kingdom (I, 6).

The purely educational evidence of the Epics is, however very meagre in comparison with the sizes of the works or the vast quantity of sociological data they furnish. This is, of course due to the interest of the two Epics lying mainly in the realm of action and not in that of thought. The military interest of the epics predominates over the intellectual. The predominant part in their history is also taken by the military and ruling caste. The bulk of the intellectual life of the country centred in the hermitages and homes of Rishis and Brahmins which do not receive notice in the Epics except when they are connected with the course of their story.

Neverthless, we can wring out of such unpromising sources some quantity of interesting information bearing upon matters educational. There are some general discourses bearing on duties of the first asrama of life, the life of studentship. Secondly, there are accounts of some ideal students and schools or hermitages, the centres of learning in those days. Thirdly, there are accounts given of the education that was imparted to the princes or the children of the Kshatriya caste who were meant for the military and political career.

If we may use a metaphor, the different asramas or stages of life are mutually related in the same way as the bud, the flower, and the fruit. The tender youth is first subjected to a process of rigorous discipline and training the aim of which is to purge him of all the impurities and imperfections, physical and moral, which obstruct the free operation of the vital principles of growth in the individual. Thus endowed with a sound mind in a sound body the budding youth blossoms into a noble manhood which then reproduces itself in the householder's state and through the experience of an active life ripens into the fruit of mature wisdom and moral steadfastness which are dedicated in the third asrama of life to the advancement not of the individual but the collective life. The Vanaprastha must detach himself from personal interests centering in his individual home and family. He must wander from home into homelessness, cut himself off from his old moorings of self-interest to sail on the open main towards the universal and the absolute, and feel that 'one touch of nature which makes the whole world kin.'

Thus the first period of life is that of preparation through education. But this means that we must know what it is a preparation for. The preparatory processes, the contents, and methods of education, will thus vary with the ultimate ends in view. The education of the Brahmin is to be such as can prepare him for the duties and vocations laid

down as legitimate for him. Similarly, the education of the Kshatriya, the Vaisya, and the Sudra, too, will have to be such as can fit each for his respective career in life. All education thus becomes in a sense vocational or practical.

The duties of the several castes which thus determine the kind of training suitable for them are laid down in some passage of the Mahabharata. One such passage has them as follows [XII, 60]:

"Self-control is the first duty of the Brahmanas. Study of the Vedas and patient practice of austerities are also their other duties. By practising these two, all their acts are done.

If while engaged in the observance of his own duties, without doing any unlawful act, riches come to a peaceful Brahmana endued with knowledge, he should then marry and beget offspring and should also practise charity and perform sacrifices. He should also share the enjoyment of this wealth with the worthy.

But by Vedic study alone will a Brahmana's duties be done. Whether he does anything else or not, he will be regarded as a true Brahmana, the friend of the universe." [Adapted from M. N. Dutt's translation which is used for the Mahabharata passages throughout].

Thus practically the life of a Brahmin is the life of study whereby he becomes the custodian of the nation's culture to the promotion of which he has to consecrate his whole life.

Regarding the duties of the Kshatriya it is laid down that he should give but not beg; should himself celebrate sacrifices but not officiate as a priest in the sacrifices of others; should never teach the Veda but study the same with a Brahmana teacher (*Dadyat na yacheta; yajeta na yajayet; nadhyapaye dadhiyita*); should protect his people, being always ready to kill robbers and show his mettle in battle, for there is no higher duty of a Kshatriya than checking the wicked. While gifts, study, and sacrifices bring him prosperity the Kshatriya who wishes for spiritual merit can realise it only by doing his duties as a warrior (*rajna viseshena yoddhavyam dharma mipsata*). No true Kshatriya should leave a battle unscathed. The proper duty of a king is to defend his people and keep them to their duties and when that is done, it does not matter if he does anything else or not. The best of kings is distinguished by three attributes, *viz.*, performance of sacrifices, knowledge of the Vedas, and victory in wars."

Regarding the Vaisysa he should make gifts, study Vedas, perform sacrifices and acquire wealth by fair means.

It is thus evident that while study is binding upon all belonging to the three twice-born castes (making up the majority of the entire Indian population), a life of learning or an intellectual career is not prescribed for all. The Kshatriya is destined for the political and the Vaisya for the economic career. In Adam Smith's phraseology, the former is for 'defence' and the latter for 'opulence.'

The status of the Sudra in this state of society has been much misunderstood. It would be irrelevant to our present purpose to go into the question thoroughly. We are only concerned with its educational or cultural aspect, which are very well indicated in some passages of the Mahabharata (*ibid*). It may be recalled that much of the intellectual life and culture of the community centred round the sacrifice which had thus a very great educative influence. From such influence the Sudra was not excluded. The privilege of performing or participating in sacrifice was not denied to him. Of course these sacrifices were of a kind, other than the strictly Vedic sacrifices for which the higher castes alone were eligible. The sacrifices for which the Sudra is eligible are called (*pakayajnas*). But the Mahabharata is very particular in pointing out that the highest of all sacrifices is open to all, including the Sudra. That sacrifice is devotion, what is called *Sraddha-yajna*, performed by the mind (*manishaya*). "Even gods do not disdain to share the offerings of sacrifices of Sudras when performed in such spirit."

"Therefore all the four castes are equal." "That person who desires to worship God through sacrifice is considered virtuous even though he happens to be a thief or the worst of sinners."

We have now roughly indicated the legitimate careers marked out for the four castes for which they must prepare in the period of their education. It is however to be noted that though the lines of differentiation of occupations normally followed those of caste, the lines were not at all rigid and inelastic. They were departed from under difficulties, distress, or emergencies. Under the pressure of necessity which has no law, the promiscuous pursuit of occupations is permitted, thus exposing the real character and significance of caste as predetermining the destiny of labour. As a matter of fact the social and economic divisions were not always coinciding. On this point* the text of Yajnavalkya is pertinent: 'a Sudra should serve twice-born men: but if he cannot thus subsist he may become a trader'; and the profession of a husbandman is allowed to the Sudra by the Narasimha Purana, 'let him rely on agriculture for his subsistence.' On this ground the practice of money-lending by a Sudra has been mentioned." (Colebrooke's *Digest of Hindu Law*, Vol. I, p. 356).

To be continued.

---

*Cf. Mbh, xii, 78, 2, which permits a Brahmin in distress to take to agriculture and tending cattle like a Vaisya if unable to perform the duties of a Kshatriya and also to trade (4-6) but not in certain prohibited articles. In xii, 76, a Brahmin is described as degraded by the pursuit of the following occupations, *viz.*, accepting office in law courts for summoning people (the office meant for a Sudra), performing worship for others for money, officiating in sacrifices for a village, making sea-voyages, foretelling from the stars, acting as Ritvijas, purohitas, counsellors, envoys and messengers, or engaging in the army as a horseman, or a fighter on elephant or chariot or as a foot-soldier. In another passage there is the interesting injunction that the Brahmins should take up arms to protect the people when they are left unprotected. Even a Sudra who affords such protection to helpless people deserves to be adored by all. [xii, 78, 29-40.] It is thus quite apparent that the division of occupations or the distribution of careers in life was not at all rigid and immutable like that of castes. We should note in this connection the remarkable passage [xii, 85, 7-11] which lays down that the King's ministry should be constituted by 4 Brahmins, 8 Kshatriyas, 21 Vaisyas, 3 Sudras, and 1 suta, and all of 50 years of age. Thus the highest post in the administration was thrown open to all the castes and the Sudra did not labour under any disqualification. We may also recall the passage of Manu [II, 241; Cf. Ap. II, 4, 25; Gaut. vii, 13, Baudh 1, 3, 41-43] which permits a Brahmin student in times of distress to 'learn the Veda from a non-Brahmin teacher whom he must duly respect,' "walk behind and serve"—'as long as the instruction lasts.'

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 12s. per annum. All subscriptions are payable in advance and should be remitted to the Manager. "*The Hindu Message*", Srirangam.

Legal.

The Power of the Governor of a Province to remit a Bill for reconsideration.

The Religious Endowments Bill.

By A. Krishnaswamy Iyer B. A. B. L.

(*Concluded*)

Our reading of S. 81-A receives further support from the terms of S. 72-B of the Government of India Act. S. 72-B refers to the dissolution of a Legislative Council. The expression dissolution is a term of art used by both legal and constitutional writers for the termination of a legal relation or for the termination of the life of a public body whether constituted as a juristic personality or not. That is why a sharp contrast is drawn between a prorogation and a dissolution of Parliament. In the former case, the life of the body is, so to speak, in a state of suspended animation. In the other case, there is a total annihilation of its life. In the colonies also, in the various constitutional enactments, the distinction between adjournment, prorogation and dissolution known to the English constitution is adhered to.

There is nothing in the Government of India Act to import the fiction of a later Council being identical with an earlier Council. In the first place such a fiction does not commend itself to legal theory. A Council is not a juristic person. It has no continuing *persona* like a corporation; and it is not constituted as such by any section of the Government of India Act. On the other hand, S. 72-B in terms provides that the Governor's Council shall continue for 3 years from its first meeting or until dissolution in the interim.

The general scheme of the Government of India Act with regard to the various Legislative bodies created and constituted under the Act is to delimit the period of life of these various bodies and not to confer a perpetual life on them.

To introduce a theory for the purpose of S. 81-A of the Act that the new Council is in any sense and to any extent the same as the old Council or a continuation of it would militate against the express terms of S. 72-B. If that was the intention of Parliament, it could have easily added a proviso to S. 72-B to the effect that notwithstanding anything contained in S. 72-B the Legislative Council shall be deemed to continue in the form of or through its successor, the new Council, or that the new Council shall be deemed to be the same as or a continuation of the dissolved Council for the purposes of certain sections of the Government of India Act. To read such a proviso into the terms of the section in order to validate the procedure, intended to be adopted by the Governor would be doing violence to the language of the section and there is no warrant for such a method of construction.

The interpretation of S. 81-A urged above is in no way affected by the fact that in other parts of the Government of India Act when the powers of a Legislative body or the status of the members of that body are described or defined, Parliament could not possibly have had in contemplation, the powers or functions of only a legislative body in working at a particular time before its dissolution or before its life expires by efflux of time, but must necessarily be taken to be defining and describing the powers and functions of the statutory body created as an essential and integral part of the constitution, and for that purpose treated as a "permanent body." Vide, *e.g.*, Ss. 63, 63-A, 63-B, 63-D, 72-A, etc. We are concerned here not with the general powers of a Legislative Council or Assembly as such, but with the procedure to be adopted in regard to a Bill passed by a particular Legislative Council in session whose life has expired. If the sections above referred to or any principle underlying them are to be pressed into service by the advocates of the theory of the continuity of the Legislative Council or of the identity of the Councils constituted from time to time under the Government of India Act for the purpose of sustaining the validity of the procedure intended to be adopted, they will have to go the length of maintaining that there is and can be no break in any legislative or other business, that every legislative measure or business of a prior House must be taken up at the point at which it was left by the prior House and that there can be no lapse of any Bill or measure introduced into a former assembly by the dissolution of that assembly. We do not believe that any section of legal opinion has gone so far as that.

If we have to go by the analogy of British Parliament a dissolution of a particular Parliament unequivocally means the death of that Parliament—*Vide* Anson, p. 72. The writ that is issued after the dissolution of one Parliament is for the summoning of a new Parliament in every sense of the term—*vide* p. 56 of Anson's Law and Custom of the Constitution. With the dissolution of Parliament, there is an automatic cessation of every business before the house irrespective of the stage of business. The theory that a later Parliament is identical with a former Parliament for purposes of the continuance of legislative business has never been put forward by any constitutional or legal writer.

It is interesting to note that in the Commonwealth of Australia, New Zealand and some of the States, the Governor-General or the Governor has the valuable power of sending back a bill for reconsideration with amendments. (Vide Keith Vol. I p. 472 references to Statutes in the same page).

It has never been so much as suggested that the Governor in the exercise of this power could send back a bill to a new Council; in fact such a thing could not be conceived of in countries where full responsible and party Government obtains. The object of a constitutional statute or the convention of a constitution providing for the cessation of the life of a representative assembly is that the new assembly might reflect the spirit of the nation as a whole for the time being. The duty of a New Assembly is not and cannot be merely to register or reconsider the decrees or decisions or deliberations of a former Council.

To say the least, the question is not free from doubt and is one of grave constitutional importance and we have no doubt that His Excellency, the Governor, the Chief Minister concerned and the Law Officer of the Crown and the members of the Local Legislative Council will give due consideration to the points involved, especially as any irregularity consequent on the non-compliance with the terms of S. 81-A is not likely to be cured by S. 84 of the Act, which validates only certain specific classes of illegalities or irregularities.

—*The Madras Law Journal.*

Our Social Problem and the Bhagavad Gita

By K. S. Ramaswamy Sastri B.A., B.L.

Price per copy Annas 4 only

For 50 copies Rs. 10 only.

Historical and Scientific.

Lectures on Indian Music.

By M. S. Ramaswamy Aiyar, B.A., B.L., L.T.,

Lecture VIII.

11. Thus it is clear, beyond doubt, that Venkatamakhi chose to establish only twelve distinct swaras, though with sixteen different names. The object with which he expanded 12 into 16 was admittedly, nothing else than the distribution of the 22 sruthis among the 12 swaras. Attempts are here and there made to establish 16 distinct swaras and even more. All that I can observe on those attempts is that they are beyond the pale of Venkatamakhi's system. I may state, in passing, that the existence of 12 swaras was first recorded in the 14th century by Lochanakavi and has been uninterruptedly handed down to our own generation and that the All India Music Conference contemplated the introduction of "a Scale of 12 notes as the standard scale for the purpose of instruction."

12. Having described the swara to be twelve in number and given them sixteen names, Venkatamakhi proceeded to weave the web of his 72 Melas, only from out of the twelve[1] swaras with their sixteen names. Melas are but Janaka Ragas or Parent Scales, as opposed to Janya Ragas or Derivative Scales. The method of getting 72 Melas is as follows: According to Venktamakhi's nomenclature of the 12 swaras, we have 3 Ri's, 3 Ga's, 2 M's, 3 Dha's and 3 Ni's *plus* Sa and Pa. Ri, is followed by 3 Ga's, viz, Ga_1—Ga_2—Ga_3; Ri_2 by 2 Ga's, viz, Ga_2—Ga_3; Ri_3 by only 1 Ga, viz, Ga_3. Hence Ri and Ga may be permuted and combined in six different ways, viz,

1. Ri_1 and Ga_1
2. Ri_1 and Ga_2
3. Ri_1 and Ga_3
4. Ri_2 and Ga_2
5. Ri_2 and Ga_2
& 6. Ri_3 and Ga_3.

Likewise, Dha and Ni may be permuted and combined in six different ways. By tacking the six varieties of Dha and Ni to each of the six varieties of Ri and Ga, thirty-six Melas can be produced. These 36, when further manipulated with the two varieties of Ma, yield the now well-known 72 Melas, from out of which Janya Ragas were deduced without number.

13. The following is the Table of the 72 Melas:—

No.	Poorva Melas.	Swaras.	Uthara Melas.	No.
1	Kanakangi	S R_1 G_1 M P D_1 N_1 Ṡ	Salakam	37
2	Rathnangi	S R_1 G_1 M P D_1 N_2 Ṡ	Jalarnavam	38
3	Ganamurthi	S R_1 G_1 M P D_1 N_3 Ṡ	Jalavarali	39
4	Vanaspathi	S R_1 G_1 M P D_2 N_2 Ṡ	Navanitham	40
5	Manavathi	S R_1 G_1 M P D_2 N_3 Ṡ	Pavani	41
6	Dhanarupi	S R_1 G_1 M P D_3 N_3 Ṡ	Raghupriya	42
7	Senavathi	S R_1 G_2 M P D^1 N_1 Ṡ	Gavambodi	43
8	Hanumathadi	S R_1 G_2 M P D^1 N_2 Ṡ	Bhavapriya	44
9	Dhenuka	S R_1 G_2 M P D^1 N_3 Ṡ	Subhapanthuvarali	45
10	Natakapriya	S R_1 G_2 M P D^2 N_2 Ṡ	Shadvidhamargini	46
11	Kokilapriya	S R_1 G_2 M P D^2 N_3 Ṡ	Suvarnangi	47
12	Rupavathi	S R_1 G_2 M P D_3 N_3 Ṡ	Dhivyamani	48
13	Gayakapriya	S R_1 G_3 M P D_1 N_1 Ṡ	Dhavalambari	49
14	Vakulabaranam	S R_1 G_3 M P D_1 N_2 Ṡ	Namanaravani	50
15	Mayamalavagowla	S R_1 G_3 M P D_1 N_3 Ṡ	Kamavardhani	51
16	Chakravakam	S R_1 G_3 M P D_2 N_2 Ṡ	Ramapriya	52
17	Suryakantha	S R_1 G_3 M P D_2 N_3 Ṡ	Gamanapriya	53
18	Hatakambari	S R_1 G_3 M P D_3 N_3 Ṡ	Viswambari	54
19	Jangaradhwani	S R_2 G_2 M P D_1 N_1 Ṡ	Shyamalangi	55
20	Natabhairavi	S R_2 G_2 M P D_1 N_2 Ṡ	Shanmukapriya	56
21	Kiravani	S R_2 G_2 M P D_1 N_3 Ṡ	Simmendramadhyam	57
22	Kharaharapriya	S R_2 G_2 M P D_2 N_2 Ṡ	Hemavathi	58
23	Gowrimanohari	S R_2 G_2 M P D_2 N_3 Ṡ	Dharmavathi	59
24	Varunapriya	S R_2 G_2 M P D_3 N_3 Ṡ	Nitimathi	60
25	Mararanjani	S R_2 G_3 M P D_1 N_1 Ṡ	Kanthamani	61
26	Charukesi	S R_2 G_3 M P D_1 N_2 Ṡ	Rishabapriya	62
27	Sarasangi	S R_2 G_3 M P D_1 N_3 Ṡ	Lathangi	63
28	Harikamboji	S R_2 G_3 M P D_2 N_2 Ṡ	Vachaspathi	64
29	Dhira Sankarabaranam	S R_2 G_3 M P D_2 N_3 Ṡ	Mechakalyani	65
30	Naganandini	S R_2 G_3 M P D_3 N_3 Ṡ	Chidrambari	66
31	Yagapriya	S R_3 G_3 M P D_1 N_1 Ṡ	Sucharitra	67
32	Ragavardani	S R_3 G_3 M P D_1 N_2 Ṡ	Jothiswarupini	68
33	Gangeyabooshani	S R_3 G_3 M P D_1 N_3 Ṡ	Dathuvardhani	69
34	Vagadiswari	S R_3 G_3 M P D_2 N_2 Ṡ	Nasigabooshani	70
35	Soolini	S R_3 G_3 M P D_2 N_3 Ṡ	Kesala	71
36	Chalanata	S R_3 G_3 M P D_3 N_3 Ṡ	Rasikapriya	72

(Fig 3.)

14. Be it noted that, in this Melakartha Chakra (Fig. 3), Melas 1 to 36 are Suddha Madhyama Ragas and Melas 37 to 72 are Varali (or Prathi) Madhyama Ragas. Take, for instance, the following group of swaras and sing them in the 29th Mela :—

Sa–Ni–Dha–Pa ; Ga–Ma ; Pa–Ma–Ga–Ri ;
Ga-Ma; Pa-Dha-Pa-Ma-Ga-Ri; Ga-Ma-Ga-Ri;
Sa–Ni–Sa,

Suddha Madhyama will have to be used and Sankarabarnam will be the result. Now, sing the same group of swaras but with Prathi Madhyama and you will have Mechakalyani, the 65th Mela. You thus understand that the same group of swaras produces one kind of effect with Suddha Madhyama and another kind with Prathi Madhyama. Look at the felicitous way with which Venkatamakhi describes the effect of Prathi Madhyama.' "Just as one drop of butter-milk converts the pure milk into coagulated milk; so Prathi Madhyama converts Poorva Melas into Uthara Melas."[2]

15. Be it remembered that the Melakartha Chakra, prepared by Venkatamakhi, has been in vogue from its inception down to our own day, with a little modification that Venkatamakhi's Panchamasruthi Ri has now been substituted by Chathusruthi Ri. But has the Chakra, as a whole, been working well? Have all the 72 Melas got into currency? The very author of the 72 Melas made a clean confession that all the 72 Melas had *not* become current.

16. We need not therefore rack our brains with the mathematical jugglery, admitted to have been displayed in the Chakra. We shall select a few from them and make a special study thereof, reserving the rest to a future occasion. So did Mr. Bhatkhande do for Hindustani Music. He took up only ten Melas from out of Venkatamakhi's Chakra, viz, Melas 8, 15, 20, 22, 28, 29, 45, 51, 53 and 65 and changed the karnatic names respectively into Bhairavi, Bhairava, Asaveri, Kaphi, Khamaj, Bilaval, Thodi, Poorvi, Marava and Yaman. He then deduced about 119 Janya Ragas and distributed them among his 10 Thatas (Melas.) The present Hindustani music, Mr. Bhatkhande assures us, centres round his 10 Thatas and 119 Janya Ragas.

17. I fear my esteemed friend, Mr. Bhatkhande, followed the principle of लक्ष्यप्रधानं खलशास्त्रम् with a vengeance. He looks like a leader that does not choose to lead but allows himself to be led. Though, as a rule, the art should be adapted in accordance with the taste; yet, a leader must make it a point to level up or reform the taste in accordance with the growth of the art. Mr. Bhatkande's 10 Thatas do not seem to have been based upon any recognised principle and were perhaps intended to put an end to the confusion, admittedly prevailing in North India and to satisfy the immediate want there.

18. Let us now look into Venkatamakhi's special selection of Melas and Janya Ragas. The following Table shows his 19 Melas and 57 Janya Ragas :—

No.	Melas	Janya Ragas
1	Mukhari	Mukhari
2	Samavarali	Samavarali
3	Bhoopala	Bhoopala and Bhinnashadja
4	Hejjuji	Hejjuji and Revagupthi
5	Vasanthabhairavi	Vasanthabhairavi
6	Gowla	Gowla, Guntakriya, Saranganata, Nadanamakriya, Lalitha, Padi, Gurjard, Bahuli, Malahari, Saveri Chayagowla Poorvagowla, Karnatabangala and Sourashtra.
7	Bhairavi	Bhairavi, Hindola, Ghantarava, and Rithigowla.
8	Ahiri	Ahiri, Aberi and Hindolavasantha.
9	Sriraga	Sriraga, Jayanthasena, Salagabhairavi, Dhanyasi, Malavasri, Devagandhara, Andhali, Bailaval, Kannadagowla and Madhyamadi.
10	Kamboji	Kamboji, Kedaragowla and Narayanagowla.
11	Sankarabaranam	Sankarabaranam, Arabhi, Nagadhwani, Sama, Suddhavasantha, Narayanadesakshi, and Narayani.
12	Samantha	Samantha
13	Desakshi	Desakshi
14	Nata	Nata
15	Suddhavarali	Suddhavarali
16	Panthuvarali	Panthuvarali
17	Suddharamakriya	Suddharamakriya
18	Simharava	Simharava
19	Kalyani	Kalyani

(*Fig 4.*)

The total number of Janyaragas comes up to 56. Adding Mechabowli (which has been somehow omitted), we have 57.

19. A careful examination of Venkatamakhi's 19 selected Melas will show that, except in a few cases, they are quite different from the 72 Melas. For example, the third selected Mela is Bhoopala. It is really a derivative (or Janya) Raga of Hanumathodi or, as some say, Dhenuka. How this Janya Raga of the Oudava type was presented by Venkatamakhi as a Janakamela with the 22 sruthis distributed among its seven (?) swaras thus :—

Sa	Ri	Ga	Ma	Pa	Dha	Ni	Sa
0	3	3	3	4	3	3	3

I cannot really conceive, unless it be that the nomenclature has now undergone some change. Again Sriraga is an undoubtedly derivative raga of Karaharapriya. How again this Janyaraga of the Oudava-Vakrasampoorna type was elevated to the position of a Janakamela with the 22 sruthis distributed among its seven (?) swaras thus :—

Sa	Ri	Ga	Ma	Pa	Dha	Ni	Sa
0	5	1	3	4	5	1	3

I can hardly conceive, unless it be that Sriraga was a Mela which subsequently assumed the name of Karaharapriya. Instances need not be multiplied. Further, his selected Melas and Janya Ragas come up, after all, to 57—a number hardly sufficient for practical purposes.

To be continued.

1. तदेवमनयारीत्यामेलानां च द्विसप्ततिः ।
स्फुटं प्रभूतयेऽस्माभिः स्वरेषु द्वादशस्वपि ॥
Chaturdantiprakasika.

2. कटाहसंभृतं क्षीरं केवलं दधिबिन्दुना ।
यथा संयोज्यमानं तु दधिभावं प्रपद्यते ॥
तथैव पूर्वमेलास्ते मध्यमेनमिसंज्ञिकाः ।
केवलेनापि संयुक्ताभजन्त्युत्तरमेलताम् ॥

N. B.—Poorva melas mean melas 1 to 36; Uttara melas mean melas 37 to 72.

தமிழ் நாவல்கள்.

		Rs.	As.
திகம்பரஸ்வாமியார் அல்லது கும்பகோணம் வககில்	Part I	1	8
	Do. II	1	8
கருங்குயில் குன்றத்துக்கொலை	Part I & II	2	8
ஜீவகன்	...	1	0
கயற்கண்ணி	...	0	12
கமலசுந்தரி	...	0	4
காந்தாமணி	...	0	6
கம்பர் சரித்திரம்	...	0	9
கீசகன்	...	0	8
காஞ்சனவல்லி	...	0	5
மனோன்மணி	...	0	12
ராஜாத்தி	...	0	12
சுந்தரி அல்லது அந்தரப்பிழைப்பு	...	1	0
ஜடாவல்லபர் ...	...	2	0
ஆஸ்திகமத உபாக்யானம் ...	...	0	10
செல்வருஜன்	...	0	12
ஸரஸ நேத்ரி	...	0	12
வீரவர்மன் வெற்றி ...	Part 1 & 2	2	0
நடராஜன் நாடகம் சென்ற சம்பவம்	...	0	8
நளினசுந்தரி or நாகரீக தடபுடல்	...	0	8
மனோரஞ்சிதமணி	...	0	10
மதுசூதனன்	...	0	8
விக்ரமோர் வசியம்	...	0	8
வீரவல்லி	...	0	12
திரிலோக மோகனாங்கி ...	...	1	0
நீல அறையின் அதிசயம் or காணமற் போன மாணிக்கம் ...	...	0	4
மூன்று வைரங்கள் or வீரசிங்கன் வெற்றி	...	0	6
வேதாந்த வ்யவகாரக்ரிமினல் கேஸ்	...	1	8
இஸபெல்லா சரித்திரம் ...	...	0	2
விரோனு நகரத்து இருகுல மக்கள்	...	0	3
ஸ்ரீமதி	...	0	12
முற்பகல் செய்யும் பிற்பகல் விளையும்	...	0	8
சத்ருஜித்	...	0	12
அமலாதித்யன் or கூர்ஜரத் அரசிளங்குமாரன்		1	0
ரஜபுத்ரவீரன்	...	0	8
நற்குலதெய்வம்	...	0	8
சிம்ஹல நாதன்	...	0	12
ப்ரபோத சந்திரோதயம் ...	...	1	0
அல்லாவுதீன் or விசித்ரவிளக்கு ...	...	0	2
ஔவையார்	...	0	12
ஆரிய சரித்திரம் ...	...	0	8
புகழேந்தி நளவெண்பா ...	...	0	4
பவளக்கொடி	...	0	8
திலகவதி	...	0	1½
ராமனும் சீதையும்	...	0	1½
சந்திரஹாஸன்	...	0	3
பாலவிநோதனி	...	0	9
பகீரதன்	...	0	1
பத்மினி	...	0	3
சாவித்ரி	...	0	4
சிருமணிச்சுடர்	...	0	1½
பீஷ்ம விஜயம்	...	0	8
அர்ஜுன சன்யாசி	...	0	12
இராஜ சரிதம்	...	0	8
திருவேங்கிபுர மான்மியம் ...	...	0	4
ஸத்குரு கீதை	...	0	4
குசேல வெண்பா	...	0	5
வள்ளியம்மை சரித்திரம் ...	...	0	8
அஹமேபுரம்	...	0	8
மெய்யறிவு	...	0	8
வலிமைக்குமார்க்கம்	...	0	8
குணசீல திருத்தேர் திருப்பணி அகவல்	...	0	2

		Rs.	As.
தனிப்பாடல் திரட்டு ...	...	0	8
பிரபுலிங்கலீலை ...	...	0	12
இந்திய சுய ஆக்ஷி ...	...	1	8
பாலகங்காதரதிலகர் ...	...	0	4
கதாகதம்பம் ...	...	0	1
பாலாமணி Parts 1 & 2	...	2	8
வசந்தமல்லிகா ...	...	1	8
மாயசுந்தரி ...	...	0	12
ரதிமதனம் ...	...	0	10
வசிகரி ...	...	1	10
சுந்தர்சிங் ...	...	1	8
கமலநாதன் ...	...	1	7
சித்ரரேகை ...	...	1	8
குலசேகரன் ...	...	1	7
அம்புஜாக்ஷி ...	...	0	2
பத்மநாபன் ...	...	0	14
தனபாலன் ...	...	2	0
தர்மாம்பாள் ...	...	1	12
மங்கம்மாள் ...	...	1	8
பொன்னுசாமி தேவர் கொலை	...	0	14
ஆனந்த மேகன் ...	...	1	8
தயாபர சுந்தரி ...	...	0	12
ஜினேந்திரன் ...	...	1	8
வித்தியாநந்தர் ...	...	1	4
முக்தமாலா ...	...	2	0
ஜயலக்ஷ்மி ...	...	0	10
விஜயபாஸ்கரன் ...	...	2	0
வசந்த சமுத்திரம் ...	...	0	12
மதுராம்பாள் ...	...	0	12
மாணிக்கவல்லி ...	...	1	0
சுந்தரி மனோகரன் ...	...	1	8
அங்கயற்கண்ணி ...	...	1	12
வசுமதி ...	...	1	8
விவேகாநந்த போதம்	...	0	10
பொற்றொடி ...	...	1	4
கனகாங்கி ...	...	2	0
லக்ஷ்மி காந்தன் ...	...	2	6
அமிர்த குமாரி ...	...	1	4
அமிர்த சாகரன் ...	...	1	4
வீரகேசரி ...	...	1	12
பத்மாக்ஷி ...	...	2	0
மோகனாங்கி ...	...	1	4
ஞான சந்திரன் ...	...	0	12
தாக்ஷாயணி ...	...	0	6
சந்திரகுப்தமௌர்யன்	...	0	8
மங்கைமோகனன் ...	...	0	8
விஷ்ணுலீலை ...	...	0	5
ராமாயண ரகசியம்	...	0	10
திலோத்தமா ...	...	0	8
சர்க்கா ...	...	0	8
இந்திய சுயராஜ்யம்	...	0	12
கஜபதி ...	...	0	10
ரகுநாதன் ...	...	0	12
காதலா—கருணையா ...	...	0	14
பாதாளவாசி ...	...	0	
ராமசந்திரன் ...	...	0	3
புவனராணி ...	...	0	8
வஜ்ரலேகை ...	...	1	4
சதாநந்தர் ...	...	1	4

Apply to:

THE MANAGER,

Bookselling Department,

Sri Vani Vilas Press, SRIRANGAM

Miscellaneous.

Women Still Men's Slaves.

VIEWS ON MATRIMONY.

Woman is not man's equal.

Woman's place is in the home. Woman should obey her husband and submit to his direction and orders.

If a man strays from the narrow path, his wife's attitude should be one of "complete pardon and forgiveness."

But if a woman tends to stray, it is the right and duty of the husband to drag her back and force her to be faithful.

For woman "there is no right to love outside the bonds of marriage."

Woman must accept the "double standard," giving man privileges which she dare not enjoy.

Woman, in her soul, wants to be "subjugated" by a man.

Even if she makes a successful independent career, woman is not happy unless she has a man for whom to work.

Man has the "upper hand," and it is only by "modifying man's habits and appealing to his chivalry that woman's condition can be bettered."

A hundred years ago there would have been nothing extraordinary in these dicta. Nearly everybody believed them. But to-day, when women everywhere are claiming and, in many cases, obtaining "equal rights" along all lines, they started a violent world-wide controversy.

These views, if you please, come not from a man—but from a woman! And not from an old-fashioned woman, but from a modern and internationally famous scientist, Dr. Gina Lombroso, daughter of the great Italian criminologist and wife of Guglielmo Ferraro, noted historian.

MALE EGOISM; FEMALE ALTRUISM.

In a book called "The Soul of Woman," which is said to have defeated woman sufferage in France, she deplores the whole feminist movement, defends the "old-fashioned woman" as the truest and best Feminine type, and bases her argument, not upon sentiment or emotion, but upon purely scientific grounds. Her central point is this: That "woman is alterocentric and man is egocentric." Woman is the altruist, man the egoist. Woman is unselfish, man is selfish.

"There is no use denying it. Woman is not man's equal. Aside from the evident physical and intellectual differences between man and woman, there is another which overshadows and stamps them all. The fundamental fact which determines woman's attitude towards life is that woman is an alterocentrist; that is to say she centres her feelings, her enjoyment, her ambition, in something that is outside herself; she makes, not herself, but another person, or even things surrounding her, the centre of her emotions; and usually this person is someone whom she loves and by whom she wants to be loved.

"In other words, woman lives for others and the flame which burns within her goes out if there is no one to help her keep it alive. Even selfish and perverse women who care only for their own advantage and who want to harm others, concentrate their feelings and emotions in others; they are selfish in an alterocentric way, so to speak. In good and in evil, they make others the centre of their desires."

"Man is not like this. Man, like all living organisms unstamped by potential maternity, is an egocentrist, that is to say, he makes himself and his pleasures and his activities the centre of the world in which he lives.

INEVITABLE LEADER AND DEPENDENT HELPER.

"Applying these general principles to concrete life, Dr. Lombroso seems to regard man as the inevitable leader, and woman as his complement, his self-sacrificing and dependent helper.

"Woman is happy when, by her indecision and helplessness, she attracts the attention of a man strong enough to guide her, who can lend her his egotism and aggressiveness, who can defend her, direct her, protect her, and use her activity and ardour to the best advantage.

"For this reason, I think it is a mistake to proclaim, as suffragists do now, that woman is an independent creature, having no need of man's advice and counsel, and that the man who lets her develop freely is worthy of praise.

"Woman is submissive because at heart it does not displease her to obey a man, especially if she happens to like him.

"When man is obliged to help woman and care for her, his best instincts are developed, while she finds greater satisfaction than by trying to live her own life."

Naturally Dr. Lombroso's views have aroused the violent disapproval of many women, particularly leaders in the feminist movement. One of these declares that marriage is "a sort of slavery." She says:—

"I would not put it in so many words that marriage is a failure, but it seems to me that statistics speak for themselves. Marriage will be more successful when women are more independent. Men soon tire of the clinging vine type. They like the intelligent girl best."

Others are even more outspoken in their opinions and declare that Dr. Lombroso's book is tantamount to arguing that woman is happiest when she is literally a "slave," and that if her argument went to its logical conclusion it would mean that woman was happiest of all in the old days when man held her in actual captivity.

Dr. Lombroso be it said, regards woman's mission as, in a sense, even higher than man's, in that she must adhere to a higher moral code and must be the mother of the race.

She believes that for woman love is all-important but says that woman must find this love in marriage, and sums up her views by saying:—

"The woman who does not marry, or who does not find in marriage the full satisfaction she feels entitled to will never be happy—but if absolute freedom from love reigned, all women would be unhappy."

—Popular Science Siftings.

Astrology! Astrology!!

Wonderful Predictions

BY

HANUMATH UPASI

Send your selected questions well packed in a Sealed envelope. You will get their correct replies and also your sealed cover without being opened! Always send the exact date and time of birth or of writing your letter. Questions relating to theft and Government will not be attend to. Testing questions cannot be answered.

The undersigned is prepared to suggest Remedial measures to minimise the evil influences of the planets by way of Sastric Santis, Homams, Japams and by Kavacha (TALISMAN).

CHARGES.

For 5 questions Re. *1*. For each question above 5 As. *8*. For one year life reading Rs. *5*. (Foreign double the above rate.)

Apply to:—

T. S. Krishnaswamy Ayyar,

PROPRIETOR,

MALAYALA MANTRA SALAI,

Teppakulam P. O., Trichinopoy Dist

ENGLISH BOOKS FOR SALE.

Shakti and Shakta—by Sir John Woodroffe.	8—0—0
The Development of Indian polity—by Ramachandra Rao.	3—8—0
The Indian Nation Builders-3 Volumes each	1—8—0
The New Economic menace to India—by B. C. Pal.	1—8—0
Indias Claim for Home Rule.	2—0—0
The Ethics of Passive Resistance.	0—4—0
The Soul of India—by Mrs. Sarojini Naidu.	0—4—0
Mahatma Gandhi—His life, speeches and writings etc.	2—0—0
Mahomed Ali—His life and services.	1—0—0
India for Indians—by C. R. Das.	0-12—0
The Soul Problem and Maya—by Shyamananda Brahmachari	1—8—0
Ancient Hindu Judicature—by B. Gururaja Rao, B.A. B.L.	2—0—0
Give the people back their own—by Pramathanath Bose.	0-12—0
Essays and Lectures-by Pramathanath Bose	2—0—0
Survival of Hindu Civilisation—Part I. The Impoverishment of India and its remedy.	1—8—0
Sparkling Echoes of Vedantic Ethics—by W. Doraisamy Iyer	0—10—0
Hinduism—by Swami Vivekananda.	0—6—0

Apply to:—

SRI VANI VILAS PRESS,

Srirangam.

SWAMI VIVEKANANDA.

His Complete Works—In 7 Vols. Rs. 3—0—0 each.
Cloth Rs. 3—8—0 each.

From Colombo to Almora (30 inspiring lectures on burning problems of the day) Rs. 2.

Karma-Yoga 12 As. East & West 10 As.

Jnana-Yoga (21 Vedanta lectures) Re. 1-8.

Sri Ramakrishna's Teachings (Mainly edited by Sister Nivedita), in 2 parts. Cloth. Each Re. 1.

The Life of the Swami Vivekananda. Complete in 4 Vols. Popular Edition Vols. I-III. Rs. 2-5. each. Vol. IV, Re. 1-13.

Srimad-Bhagavad-Gita. Text, Eng. translation, parapharse, and notes by Swami Swarupananda. Cloth. Rs. 2-8.

Vivekachudamani of Sri Sankara, Text, English Translation and Notes, by Swami Madhavananda (Boards), Rs. 2.

Most of the above books are offered at concession rates to subscribers of the

PRABUDDHA BHARATA.

A high-class religious monthly, (27th year). Annual Subscription Rs. 3—0—0.

Works of Swami Abhedananda and Sister Nivedita are also available. For catalogue of books and photos please apply to—
The Manager, Advaita Ashrama, Publication Dept.,
28, College Street Market, Calcutta.

SRI RAMAKRISHNA MATH PUBLICATIONS

MADRAS.

SRI RAMAKRISHNA, THE GREAT MASTER

Vol. I.

By SWAMI SARADANANDA.

This volume contains the early life of the Great Master. This is the first time that a comprehensive life of Sri Ramakrishna being presented to the world. Price Rs. 2-4-0.

Vol. II will shortly be out

GOSPEL OF SRI RAMAKRISHNA

Third Edition (Part I) Board Rs. 2-8-0. Calico Rs. 3-0-0.

THE SAINT DURGA CHARAN NAG.

(The life of an Ideal Grihasta.)

Price Re. 1.

Apply to

THE MANAGER,

Sri Ramakrishna Math,

MYLAPO

சுதந்திரன்.

பிரதி பானுவாரந்தோறும்
வெளிவரும் ஓர் தமிழ் பத்திரிகை.

சென்ற 7 வருஷ காலமாய் நம் நாட்டு முன்னேற்றத்திற்கு அடிப்படையான வியசாயம், கைத்தொழில், வியாபாரம் முதலிய செல்வ விருத்திக்கான விஷயங்களும், மனிதர்களுக்கும், கால்நடைகளுக்கும் அவசியமான சுகாதாரம், நோய் பரிசாரம், மதுவிலக்கு முதலிய வியாசங்களுடன் வெளிவந்துகொண்டிருந்த "வர்த்தகமித்திரன்" தக்கால போக்கையனுசரித்து "சுதந்திரன்" என்னும் பெயருடன், இராஜீய விஷயங்கள், மகாத்மா அவர்களின் உபதேசம், இந்தியர் முன்னேற்ற மார்க்க விவரங்கள் முதலிய விஷயங்களுடன் வெளிவருகின்றது. சுயராஜ்யமடைய விரும்புவோர் ஒவ்வொருவரும் இப்பத்திரிகையை வரவழைத்துப் படித்து சகோதர, சகோதரி யாவரும் சுயராஜயமடைந்து சுகஜீவிகளாகவேண்டும்.

வருஷ சந்தா இந்தியாவிற்கு ரூ. 6—2—0.

விலாசம்:—

சுதந்திரன் ஆபீஸ்,

தஞ்சாவூர்.

IF YOU WISH

To know what our SANATAN DHARMA is
Drop a card for a specimen copy of
MAHAMANDAL MAGAZINE
You will get a copy entirely free
Yearly Subscription Rs. 2—8—0

"MAHAMANDAL MAGAZINE OFFICE,"
Benares Cantt, India,

The Wonderful Indigenous Remedy

SHILAJATU RASAYAN
or MEDICATED SHILAJATU.

Its unique value as a remedy in various diseases can never be over-estimated. The late Dr. Hem Chandra Sen, M.D. the pioneer research worker in the domain of indigenous drugs, recommended highly its therapeutic properties in the following ailments:—

Price 1 oz. (complete course) Rs. 10.

Taken Internally:—

1. Increases the flow of *digestive* secretion and helps absorption;
2. *Liver and spleen:* biliary colic and jaundice, hepatic dispepsia; infantile cirrhosis of liver. Bleeding and painful piles;
3. *Circulatory systems:*— Cardiac neuroses; tachycardia, palpitation, irregular heart action.
4. *Respiratory system:*—Stimulates acts as a disinfectant of the mucous membranes. Indicated in all stages of bronchitis, asthma, pulmonary phthisis, diabetic phthisis, intestinal tuberculosis.
5. *Genito urinary system:*— Sexual weakness; spermatorrhœa and gleet, menorrhagia; leucorrhœa; stranguary; albuminuria; chyluria;
6. **Most effective in diabetes** assimilates sugar and removes thirst polyuria, burning sensation and exhaustion.

THE ONLY RELIABLE ANTIDOTE FOR OPIUM

A descriptive pamphlet regarding its physiological action and therapeutic properties in various diseases indicating the dose and methods of administration accompanies every order. Taken only in milk, when other vehicles are not available.

Address:—

Bisharad's Ayurvedic Laboratory,

2, Harakumer Tagore Square,

CALCUTTA

THE HEALTH

An illustrated English monthly.

EDITOR & PROPRIETOR,

Dr. U. RAMA RAU, M.L.C.,

Medical Practitioner, of 25 years standing.

323, Thambu Chetty Street, G. T. MADRAS.

The leading article in the September issue (Vol. I. No. 9) of "The Health" edited by Dr. U. Rama Rau, deals with the "Need for Eye-Testing of School Children"—a much neglected thing among parents and guardians of school-going children, whose future welfare depends entirely on the possession of best eye-sight.

The leaflets on "Cholera" and "Flies" received from the Health Department of the Corporation of Madras, for publication in this issue will serve both as a warning against the dangers of cholera now prevalent in the city and safe guide for those who are anxious to escape from its fatal grip by adopting the simple preventive measures therein suggested.

"The Early signs of mental Disease in Children" "The Hygienic principles underlying some of our customs" Why do you not laugh" are some of the articles which may be found interesting reading.

The discourse between "Citizen" and "Disease treated under the article headed "Disease" will be found useful to many who have not rightly understood the horrors of disease and the heavy toll it inflicts on mankind year after year.

Other articles of importance and interest are:—

1. 'How to get rid of Bugs.'
2. 'Wells—Sanitary and Insanitary.'
3. 'Diet during pregnancy.'
4. 'Fasting-how long can it be maintained.'
5. 'Tuberculosis', etc.

The low price of 2 As. a copy (annual subscription Rs. 1/8 post paid) fixed by the management at 323 Thambu Chetty St., Madras, places the periodical within the reach of the poorest.

THE MANAGER,
P. O. Box 166, MADRAS, E.

Remittances and cheques should be made payable to the Editor & Proprietor.

THREE AGAMA WORKS

Tattva Prakasika
Tattva Nirnaya
AND
Tattva Traya Sangraha.

In Devanagari Characters.
with commentaries
published by the

Sivagama Siddhanta
Paripalana Sanga
— DEVAKOTAH —

Price Re. 1 only; Postage extra.

Apply to:—

THE MANAGER,
Bookselling Department,
SRI VANI VILAS PRESS,
Srirangam.

THE

"TAMILAHAM"

KUALA LUMPUR.

THE LEADING HIGH-CLASS
TAMIL NEWSPAPER OF MALAYA

Bi-Weekly Edition Published on MONDAYS and THURSDAYS

The Cheapest and the best vernacular medium of advertisement which has a wide circulation in the Malay Peninsula, India, Burma, Ceylon, Sumatra, Borneo, French Cochin China and the Far Eastern Countries.

A boon for Advertisers and a Treat for Subscribers.

Annual Subscription is only Ten Dollars or Rupees Fifteen Payable in Advance

For Advertisement Rates please apply to:—

THE MANAGER,
THE "TAMILAHAM"
190, Batu Road, KUALA LUMPUR
Federated Malay States.

Just Published

Thoughts from - - - - the Vedanta.

BY

R. KRISHNASWAMY AIYAR M.A., B.L.,

This book is an attempt to place before those who may not have had sufficient acquaintance with the original Sanskrit works on the Vedanta a popular presentation of the basic principles of that great philosophy in a language *largely free from technicalities.* To a great many of the present-day Hindus, who have passed through the press of modern English education and have been systematically trained to look down upon the ancient vedic culture, the very word 'Vedanta' has come to be repulsive. There are some however who though they do not possess any adequate conception of the Vedanta, may not be quite averse to learn, and this work is mainly intended for their use.

Crown 8vo. Cloth Bound

Price Rs. 1—8—0 only. Postage extra.

Apply to:—

THE MANAGER,
Bookselling Department,
Sri Vani Vilas Press, SRIRANGAM.

THE VEDANTA—ITS ETHICAL ASPECT

BY

K. SUNDARARAMA AIYAR, M.A.

OPINIONS.

In recent years there have been many publications in English on Hindu philosophy, notably on the Vedanta. Translations have been made of great works for the Sacred Books of the East Series, and for Trubner's Oriental Series. But on the exposition of the Vedanta solely from the orthodox and traditional point of view there have been few or no books of any great authority hitherto. We therefore welcome Prof. Sundararama Iyer's valuable work "The Vedanta: Its Ethical Aspect." The learned author is peculiarly well-fitted for the task he has undertaken. He has spent over thirty years of his life as a professor trained in Western methods of study, critical and historical, and has been a Professor of History and Philosophy in several of the Government Colleges in this Presidency. Unlike Indian authors trained only in the orthodox and traditional school, he has a thorough and accurate grasp and knowledge of Western philosophy and metaphysics. The book is intended as the first part of series on the Elements of the Vedanta doctrine of Sri Sankaracharya. The Advaita student is given a thorough grounding in many preliminary topics, a good knowledge of which is necessary for a deeper study of the Vedanta. In undertaking the task of answering the questions, What am I?, Whence am I?, Why am I here?, What is my relation to the material objects and individuals around me?, Whither am I bound?, Prof. Sundararama Iyer has sought to clear the fundamental doctrines of Karma and Samsara from a great deal of the misunderstanding which has grown around them, and has also succeeded in giving a rational and, as far as possible, scientific explanation of them. He points out how belief in them has penetrated the ancient social and religious organisations of Hindus and coloured their conception of their duties to man, society and the state. Perhaps the most interesting chapters in the book are those which deal with "Karma and Service", "Karma and Self-help", and "Karma and Fatalism". The learned Professor shows how the doctrine of Karma has been confounded with Fatalism, and how belief in Karma in no way militates against the doctrine of Free Will. The Vedanta, the author says, happily combines the inevitable results of tendencies from past karma and the counteraction of present effort and thus harmonises the traditional opposition between the doctrines of Free Will and Fate.

—*The Madras Mail.*

The publications of the Sri Vani Vilas Press have made a name for themselves. The present publication has well kept the high standard and is a solid contribution to the Vedanta literature. The subject matter of the book cannot be discussed at length in the short space available, but we strongly recommend the book to the students of Vedanta.

—*The Mahratta*

It is with much pleasure that we welome this publication which is, we believe, the almost first attempt made by a competent scholar to set forth and expound in English the true Hindu view of Karma and its place in the Vedanta philosophy, as presented in the authoritative writings which form the foundation of Vedic Religion and to compare and contrast the same with the several Ethical Ideals advocated in the West. We need hardly say that Professor Sundararama Aiyar possesses in a preeminent degree the qualifications essential for entering upon such a task. Besides being thoroughly conversant with the leading works which have been written in English on History, Philosophy, Ethics and Religion, Professor Sundararama Iyer has sat with eminent Sanskrit Pandits like the late Maha Mahopadhyaya Ganapathy Sastrial and has devoted several years to the study of the leading Hindu Scriptures and the commentaries thereon by Sankara and other great philosophers; and his work under review bears in every page ample evidence of his varied and extensive learning on the subjects in question. Prof. Sundararama Iyer presents a rare and refreshing spectacle of a modern scholar turning to the Sacred Books in Sanskrit, not for the purpose of exploiting them with a view to propound some fantastic theories in Philology and Chronology, but for the very proper and legitimate purpose of learning and expounding the essential truths of Religion and Philosophy enshrined in such ancient writings. Within the short space of a newspaper review we cannot do full justice to, nor even give an adequate idea of, the several topics of Ethics and Philosophy discussed in this interesting volume. It deserves the careful perusal throughout of every educated Hindu who has still left a remnant of faith in his ancient Scriptures and Sages.

* * * *

It is exceedingly in the fitness of things that Prof. Sundararama Aiyar should employ the evening of his life to such ennobling studies on Vedanta and we hope he will be spared for several years more with health and strength so that he may devote his great knowledge and talents to the production of similar works for the benefit of his less enlightened countrymen.

The Hindu.

Divan Bahadur A. Govinda Pillai, Retired, High Court Judge: Trivandrum, writes in *the Swaraajya*:—

This is a valuable contribution to the literature on Hinduism, coming as it does, from a very distinguished exponent of both eastern and western culture. Its masterly exposition of the eternal truths of Vedanta, as expounded by our revered sages, will be an eye-opener to our educated brethern of the present day who are enveloped by the materialistic culture of the west.

Printed on Antique paper. Double crown 16mo. 420 pages. Cloth bound.

Price Rs 3 only. Postage Extra.

Apply to

THE SRI VANI VILAS PRESS,

SRIRANGAM.

Printed and Published on behalf of The Sri Vani Vilas Syndicate Limited. by T. K. Balasubrahmanya Aiyar, B. A. at the Sri Vani Vilas Press, Srirangam.